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hab: Swainston  
Rel. 50.

# A Students Lamenta-

tion that hath sometime been in

London an Apprentice, for the rebelli-

ous tumults lately in the Citie hapning:

for which fine suffred death on

Thursday the 24. of July  
last.

*Obedientia serui Corona.*



Printed at London for William Blackvall,

5.





## *To the Christian Reader.*



ENTLE Reader, when Solon made lawes, he left out a punishment for Parricides, and being demaunded why he had omitted a penaltie for so haynous an offence, he had on-ly this to answer: It was vnnecessarye to name such a sinne, because he thought no childe so vnnaturall: or if there were, he vtterly disliked that either the name of so vile a person, or the nature of his crime, should to posteritie be remembred. From whence, diuers wise Magistrates haue obserued, that sundrye capitall offenders, haue had their names obscured with their deathes. But seeing this age (abounding in all iniquitie) affordeth more example of wilfull libertie, than euer any other: I thinke it necessary all perswasions and examples should be vsed to perswade to good and deterre from euill. Ther-

*The Printer to the Reader.*

fore haue I made bolde to imprinte this little Pamphlet, beeing a Students lamentation, that was borne, fostred, and hath sometime beene a Prentise in this Citie, which I am persvaded in the zeale of his heart he vvrit, to vvinne all yong men from vvilfulnes to faithfull obedience, orderly life, and gentle behauour. To the vvell minded, he douteth not his good vvill vvilbe acceptable: the other that are rude and inconsiderate, he lesse regardeth, though he would willinglye lay dovvne his life to see them liue as be-seemerh honest seruants. His paines & my expence are heere included: If it vvinn any one to doe vvell  
our desire is satisfied.

*Thine euer. W. B.*





A Students lamentation, that hath  
*in London bene sometime an Appren-*  
tise: for the vnruly tumults, lately  
in that Citie hapning.

**T**hat my eyes were springes of  
teares, and my head a fountaine  
of water, that I might weepe  
sufficiently for the offences com-  
mitted, by them to whome one  
parte of my Deereſt loue is conse-  
crated: I haue in my tytyle shew-  
en the estate I liue in, and not  
beene aſhamed to manifeſt what I haue bene, that  
is, an Apprentiſe of London, that famous Citie, the  
mother Citie of this royall Kingdome.

To which Citie & patria & parente, I am behold-  
ing, and therefore moſt of all to it & the inhabitants  
therein account my ſelfe bound, being the firſt place  
wherin I breathed, and learnt the duties of a childe,  
a ſeruant and a ſubiect: Which duties, conſidering  
how ſome pꝛentiſes of that Citie haue vtterly forgot,  
maketh me perforce to breake forth into teares: and  
wher

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where I strived to keepe silence, my spirite with the Prophet Ieremies was bered within me, and my speech brake forth like a flame of fire. And albeit I haue no eloquence to dissuade from sedition, or perswade to obedience, yet will I trye what loue, sorrow and pitie can doe, which if they could worke as easilie and earnestly as they be in me exceeding, I should not dout to make all honest minded people to detest, not only the man of sedition, but euery cause that giueth light thereto.

But why talke I of the honest in this case, when not the Heathen led by nature, the Jewe trayned by the commaundements of the lawe, the Christian exercised in the comfortes of the Gospell, the Turke instructed by the confused Alcoron, but haue honored the magistrate with al dutious reuerence, imbracing con corde as chiefe maintainer of euery well guided Common-wealth. Alas how vnworthie is he to carry the image of a man, that seeing the hurt that followeth sedition, and will yet endeuour him selfe to disturbe a peaceable Estate: He that considereth how much blood must needs be shed, how many shall helplesse be slaine, what store of houses spoyled, what multitudes of men vndone, how many wiues defiled, virgins rauished in the fury of sedition: but would detest the Authoz of it, were it his naturall sonne? He that bethinketh of the end of all rebellions, when after bloody violence, the streets & fieldes lye scattered here legs, there heads, these deadly wounded, those  
utterly



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utterly dead: is it possible that he can so cast off humanitie, that he had not rather dye himselfe, then live to see so many miseries? Do wee punish a fellow with death, not spare a ravisher, a mansleaver or a murderer, and shall we not more vehemently prosecute law against a sower of sedition, a beginner of insurrections, a ringleader to rebellious actions? when by his meanes all fellows, ravishers, mansleavers or murderers, shall have libertie to steale, deflowre, kill, murder, no man resisting, no lawe reprooving? But it may (by some) be here objected, sedition and rebellion are unfit tearmes to be used in the case I am now to handle: for the Prentises of London had no seditious purpose, no intention of open rebellion. Truly I perswade me, a headlong wilfulnes continued by custome of abused libertie, gaue first fyre to this vniadvised flame: but he that shall dout, that a most trecherous resolution, and dangerous purpose followed, shall make question at a most apparant truthe. For was it not cleerely prooued by the confession of their owne mouthes, that they intended to enter Tower streete, rife certaine houses, where powder, munition and weapons were in greate aboundance? Did they not scatter Libels, apoint a meeting place, there had they not many conferences? from thence made they not head to Tower hill, where (as likewise before in Moore fieldes, by honest Prentises their intent being opened) they were preuented of entring Tower streete, and performing their purpose of entring to

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the store-houses of munition? Got not they first a pi-  
per, then a trumpetter? resisted not they the officers  
a long while with stones? contemnd they not her  
Majesties proclamation, by which they were three  
times charged to auoyd: Haue not since been more  
Libels scattered, prouoking her Majestie to iustice,  
when they should humblie haue sought mercie? O  
let me beseech all faithfull subiectes to amend these  
courses by the example of the offenders ouer sight,  
who indeed were not all Prentises, but Grant that  
needs would be the Captaine, was a very idle mak-  
shift: of which too many frequent peopled places:  
Neither ought it to be concealed, but to all England  
made manifest, that albeit a number of careles boyes  
(set on by euill disposed persons) attempted these  
thinges: yet the better sorte of Prentises, yea and  
the greater sorte, neuer stird in these haynous acti-  
ons, but as faithfull subiectes in euery quarter of the  
Citie discovered the offenders: and before the seate of  
iudgement, those good Prentises gaue euidence a-  
gainst the euill, wherein they discharged that dutie,  
which both the lawe of God and custome of all nati-  
ons commaundeth and commendeth.

How full is the scripture of commaundement and  
example that subiectes should obay authority? Was  
not Miriam stricken with Leprosie for murmuring a-  
gainst Moses? Corah, Dathan, & their companie swal-  
lowed quicke for their rebellion? Did not Absalom pe-  
rish in the prime of his yeares? Sheba in the greatest  
of his



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of his strength, for their rebellion. Did not Shimei fall in old age dishonorably euen for reuiling the maiestrate when he was yong? Doth not Christ and his apostles warn vs to be subiect to the higher powers euen for conscience sake knowing that the sword is not borne in vaine? yea whether it be to the king, or those in authority vnder him: and shall boies, shall seruants, that are subiected vnder meane subiectes presume against the higher powers, be law-makers that know not law, be institutors of orders, and will not themselves be ordered: No God forbid that euer that confusion should come among vs.

To shew examples foraine what hurt hath come by sedition, and what misery hath faln the seditious, needes not greatly: seeing our owne Chronicles are full: yet for decorum sake I will induce som. Hierusalem the beauty of the world besieged by the Romans, felt more misery within by ciuill sedition, than vexation without by the comon enemy, their store houses were fired, famine followed, the mother eate her child: the seditious entred houses, where they found meate they beat them, where none they beate them, saying to the one they had and hid it, to the other they were worthy of stripes for that they gaue it not vnaskt. Lastly that famous City came to helpelesse desolation, sedition beeing the onely meane of her destruction. Did not sedition ouerthrow Athens, Corinth, Lacedæmon, Thæbes and made all Greece subiect to the Romaines? was not Rome it

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selfe even ruyned, and the whole world pestred with the factions of Silla and Marius, Casar, Pompey and such like? In later yeares, hath not the greater part of Christendome, as Constantinople, all Greece, the middle earth Ilands, and sundry other Christian Kingdomes been brought to Turkish slavery, onely by sedition? Did not Cesar first conquer Englād furthered by sedition? Did not Canutus enter England, ayded by sedition? O cruell sedition, O venemous hatred, O unluckie debate, O pernicious dissention, O spiteful rancour, O blind and euer hurtfull enuie, O seldome well ending malice: why dost thou in one houre marre more than in an hundred yerres can be restored? What folly, what madness is this, to make a hole in the ship thou saylest?

For the seditious themselves: how miserably perished Eleazar, Iehochanan and Schimeon in Ierusalem? In Rome how ended Catiline? how Pompey and Casar after all their factions? In Greeces ancient gouernment, what end had Themistocles, Nicias, Alcibiades, and others? In Greeces latter gouernment, what end had the factious States against their Emperour Constantine the last? Haue not all these perished, being otherwise famous Captaines, Princely and Nobly borne, and shall vulgar people, nay inconsiderate boyes haue any hope to prosper in tumultuous riots? No assuredly, for as the great escape not, the baser cannot choose but perish. Of Jacke Straw, Will Waw, Wat Tyler, Tom Hil:



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Miller, Hob Carter and a number more such seditious inferiour ringleaders to seditions and conspiracies most notable, what hath been the end? Misery, Destruction, and shame. All these at the beginning would be Reformers, & wrongs forsooth they went about to right: but when they had got head, what wrong did they not count right? sought they not to roote out Learning? Drove they not honest Citizens to death? slew they not noble Councellores? But they not the royall person of the King oft times in feare and ieopardie: made they not even this Citie London a shambles, a place of horroz, yea, almost of Desolation: Is there anie in England, that hath not heard of Balme Sunday field, Blacke Heath field, and manie other? how manie widowes made they? how manie fatherlesse children? Both these beginning by such deformed Reformers. O hatefull ambition, even of folly it selfe to bee derided: when the scholler shall attempt to correct his master, the childe the father.

But how euer I greeue on the one side at the presuming folly of such witlesse Prentises, as haue offended: I reioyce manie times more at the faithfulness of those Prentises that reuealed their offence. For what greater prooue of their fidelitie could bee had, than in a case so dangerous as this was like to prooue, to deale so faithfullly in the disclosing thereof? What hope shall all good men haue of these young men (if Straungers should inuade) that haue not

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spared their owne companions, in a case of insurrection. Surely, by them hath London no little cause of ioy, That her Maiestie and the Nobilitie are assured, there are in her such Prentises, as preferre no familiaritie before faithfull dutie, accounting those friends foes, that seeke to disturbe Englands peace. Bee ioyfull, you resolute and well gouerned young men, whom her Maiestie taketh for faithfull Subjects and dutifull Prentices: and hath indeede so found you. Let them besorrie that haue deserued sorro. Bee you sorrie onely for this, that these offenders haue caused her Maiesty to strue with hir mercifull nature, and commit them to Justice.

I consider yong men, how it greueth her, and forget not what would haue befallne you, though you thinke little of such a mischief. There are in England hollow harted traitors that wayt such times as these, and would gladly set in foote to see your parents murdered, your sisters rauished, your owne throats cut, and think you heare England in her owne person, thus lamenting for Londons yong mens disobedience. Why doe yee deuide your selues within me? are yee not all mine? Shall the hand teare out the eye, the foote put the neck in ieopardy? you are my weapons, will yee fight against me? my sustentation, will yee famish me? part of my strength will yee strue to weaken mee. London is the beauty of my eye, the ancient honor of my signiory, famous through all lands for plenty and peaceable govern-



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gouernment: and will you seeke to ruyne her good report by wilfull stubbernesse? Hath my soueraigne mistresse, our careful Soueraigne, honored your Citie so often with her royall presence, Delights she to be neare you euer? and haue you no Delight but in Disturbing her? Remember your owne mothers, how tender they were ouer you in your infancie, not suffering neighbours children nay not your owne brethren and sisters to abuse you: and thinke you her sacred Maiestie kind mother of all true English children, taketh your violence in good part? No, I assure ye: your wilfull offending and obstinate continuance in guilt, hath more greued her Princely heart, than if an host of enemies had bent their power to inuade my bosome. For her Excellencie may say (which I too certainly feele): No meruayle if Spaine (the common scourge of all Christendome) attempt to disturbe our peacefull gouernment, when our owne subiects (meanly conditioned, of low and inferiour calling) will presume to assaile our Presidents, resist their Gouvernours, kindle a sedition in the heart of our Realme, euen in London: which we tender as the apple of our eye.

Thus might England (could shee speake) vtter her greefe. Be then ashamed you neglectfull yong men, I am ashamed to call you Prentises: for how can I call you by that name which you despise. For Prentises indeed are those, that be voyaged your practises: such, as being seruants know how to obey,  
that

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that being masters they may be obeyed: for it is as great praise for a subject to obey dutifully, as a Governour to rule well. Bethinke your selues, you wylde youths, what feare through all England is spread for your faults. How manie doubtfull parents in Shyres farre off from London tremble to heare these euill newes, least their children should be guilty of this same tumultuous ryot: be resolute to doo well (if there be any among you doubtfull) and bee not discouraged at the punishment of those that haue deseruedly suffered: but be rather confirmed in well dooing. For as sweete flowers prosper best when the Gardener hath cast forth vnwholesome weedes, so shall you bee sent-pleasing Blossomes, when these corrupt ones are remooued from you. And remember here the law hath bene executed with all mercy and fauour: for those that were first punished, the shame was onely seene, the correction not felt. Those that had more capitally in case of treason offended, their correction was with all pity, their members not distributed on gates but buried in their graues. O neuer ending pittie of our royall Soueraigne: how often hath she winked at great riots committed by the youth of this Citty, and now when their offence is proued rebellion by statute law, she hath pittie that she must punish, and in their punishment her royall pittie more appeareth, O you that are already criminate: humble your hearts before the throne of heauen. Be ashamed that you haue



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haue moued so gracious a p[ri]nce[ss]e to iust displea-  
sure: and you butoucht that are stubberne hearted,  
learne to submit. For onely submission winneth  
mercy, wilfulnes hasteth iudgement. If any treche-  
rous insinuator goe about to iurice you to insurrecti-  
on: if any idle headed libeller scatter papers amongst  
you, winne neuer dying praise by detecting them,  
for vndoubtedly you shall to God doe acceptable ser-  
uice, to her maiestie the dutie of faithfull subiects, of  
this Citty in your yong daies bee accounted preser-  
uers, and you shall make all trechors afraide to re-  
ueale their seditious practises. As for you that are  
guilty, haue mercy on your owne soules by confes-  
sing your sinnes with heart sorrow, and make satis-  
faction by aduising other, least they fall into like ca-  
lamity. Weep for your offences, and we will wepe  
with you, pray, and we will pray with you: that the  
example and sorrow of you and your other fellows,  
may terrifie: and intreate all subiects and seruants,  
that they obey her Maiesties Proclamations in  
their most headlong time of folly: for he that contem-  
neth authoritie, contemneth the ordinance of God:  
which who euer disobeyeth, hasteneth to himselfe  
heauie and sodaine iudgement. Which God, though  
sometime in his righteous vengeance, he send iust  
warre to punish vniust people: yet neuer are sub-  
iects counted Gods instruments that lift their hands  
against their Superiours, as I haue already proo-  
ued: For if Ioseph to Pharaoh, Dauid to persecuting  
Saul,

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Saul, Daniel to Nebuchadnezzar, our Saviour to Tiberius Nero, Paul and the Apostles to vninst Anas and the Romane Presidents, the Fathers of the Primitive Church to tyrannous Tormentors, all whose examples Christians ought to follow. How unworthie is he of a Christians name, nay of a mans name, that against his naturall Soueraigne, a mercifull a peace maintaining Princesse will offer to lift his hand? Looke into Fraunce, long troubled with ciuill warres: into the Lowe Countries, whose earth hath manie yeares beene drunke with blood. It was not thought at the beginning, this miserie would haue been. But now they are so exercised to dissention, that they haue no yere of rest, but warre like a Lion rageth, men of one Nation either deuouring other. And if in Fraunce it is no small obseruance, that if their children on euenings meete, casting themselves into companies and fight, it is held with them for an ominous presage of greater insuing mischief. What shall be thought in London, when not children in strength, though verie babes in wit, shall meete, conspire, complot against reuerent Magistracie. Well, Mercie hath taken Justice by the hand, and they that compassion cannot intreate, compulsion will inforce. Remember, remember your selues, you yong men of London: is not libertie better than imprisonment: the fauour of her Maiestie more pleasing, than her heauie displeasure? Remember all the insolent follies she hath graciously forgiven the  
Prentises



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**P**rentises of this Citie: remember your Parents, how glad they would bee of your wel dooing, how sorrowfull to heare of your owne sought for destruction. And lastly bethinke ye of what I first brgde: how manie sorowes follow seditiō, as murder, massacring, rape, robberie, all outrage: the father wounding the sonne sprung from his owne seede, the sonne murdring the father cause of his first being. Embrace peace, you that haue been borne in peace: and crie to God for peace on earth, with that diuine Poet,

*Nulla salus bello, pacem te precimus omnes.*

**W**hich God of his mercie soften the stubborne hartes of all the wilfull, confirme the better sort in their obedience: blesse England from outward, but especially from inward Enemies: encrease his Church, preserve our Soueraigne (vnder God) chiefe cause of our peace and prosperitie: and hasten their destruction that wish the contrary.

**A breefe**

A breefe Admonition to those idle persons  
liuing about London, whose sloth makes  
them apt for any sinne: Beeing  
but certaine gathered  
notes from Grants  
example.

**Y**Ou slumbering idle persons, whose life about  
this Citie is vayne than a dreame: whose dea-  
thes are very likely to be shameful and desperat:  
to you, to you (if you would heare) should be said;  
but your hearts are fatte as Waxone, stony as flint,  
impenetrable as Adamant: therefore many wordes  
needes not, or at least boote not: yet some will I be-  
stowe, either to note your folly, or giue others war-  
ning by your fault.

The roote of all euil is idlenes, and idlenes is your  
only exercise, except vnlabofull gaming, an exercise  
worse (if worse may be) than idlenes it selfe. For  
besides the damnable blasphemy among you vsed,  
beggery and want howerly awayteth y<sup>e</sup>, which  
you through impatience cannot bear, but following  
Iobs wiues wicked counsaile, curse God, and there-  
by seeking others destruction, hasten your owne dea-  
thes. Of you there are two sortes, neither toller able,  
but one especially intollerable: The moste to be fauo-  
red of two bad, are those whose parents (by too much  
cockring) hindred their youth from any honest im-  
ployment, and now in age they thinke it shame to  
learne. But the other [vylest of all vyle people] are  
those



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those that haue handy-crafts or other meanes to liue  
and yet dayly follow dicing houses, while their care-  
full wiues, weeping children, and hunger-bitten fa-  
milys, suffer heart sorrow for their lost time and losse  
expence. Saint Paul calleth such, infidels, how the  
Heathen haue punished such, many storpes testifie:  
Lord route them from this Citie and Suburbs, and  
put in the Magistrates heads to punish them with  
more and more seueritie: For these and their compa-  
nions are causes of all mutinies: and it is miraculous  
they haue not long since wrought some great mis-  
chiefe, such a malcontent was Grant, by loose life gro-  
wen to pouertie: and to raise his state, what course  
takes he, but to be a ring-leader of rebellion, and to  
intice yong men and Prentises to his faction. Well  
God hath cut him off, and will vndoutedly cut you  
all off that intend so ill: therefore in a word I intreat  
ye, that haue no sciences to liue by, serue honorably  
for your Prince and Country, and dye not infamou-  
sly among your familiars. To the other I will vse  
no intreatie, for that which wise and childrens  
teares cannot obtaine, onely authority must  
compell. Which God strengthen, for the  
conuersation or confusion of  
the euill.

**FINIS.**

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